

REMARKS ON GRABE'S ESSAY

WHISTON

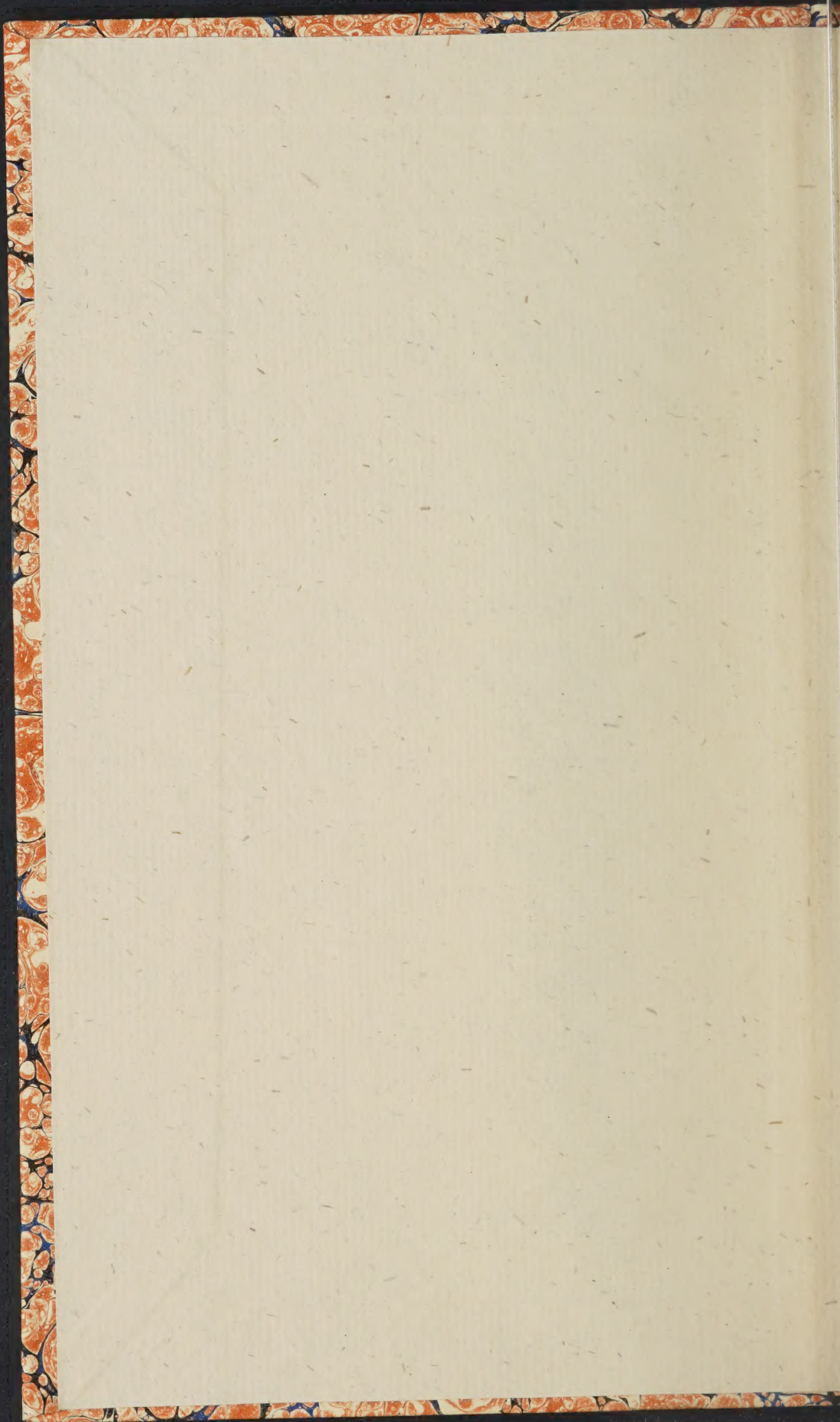
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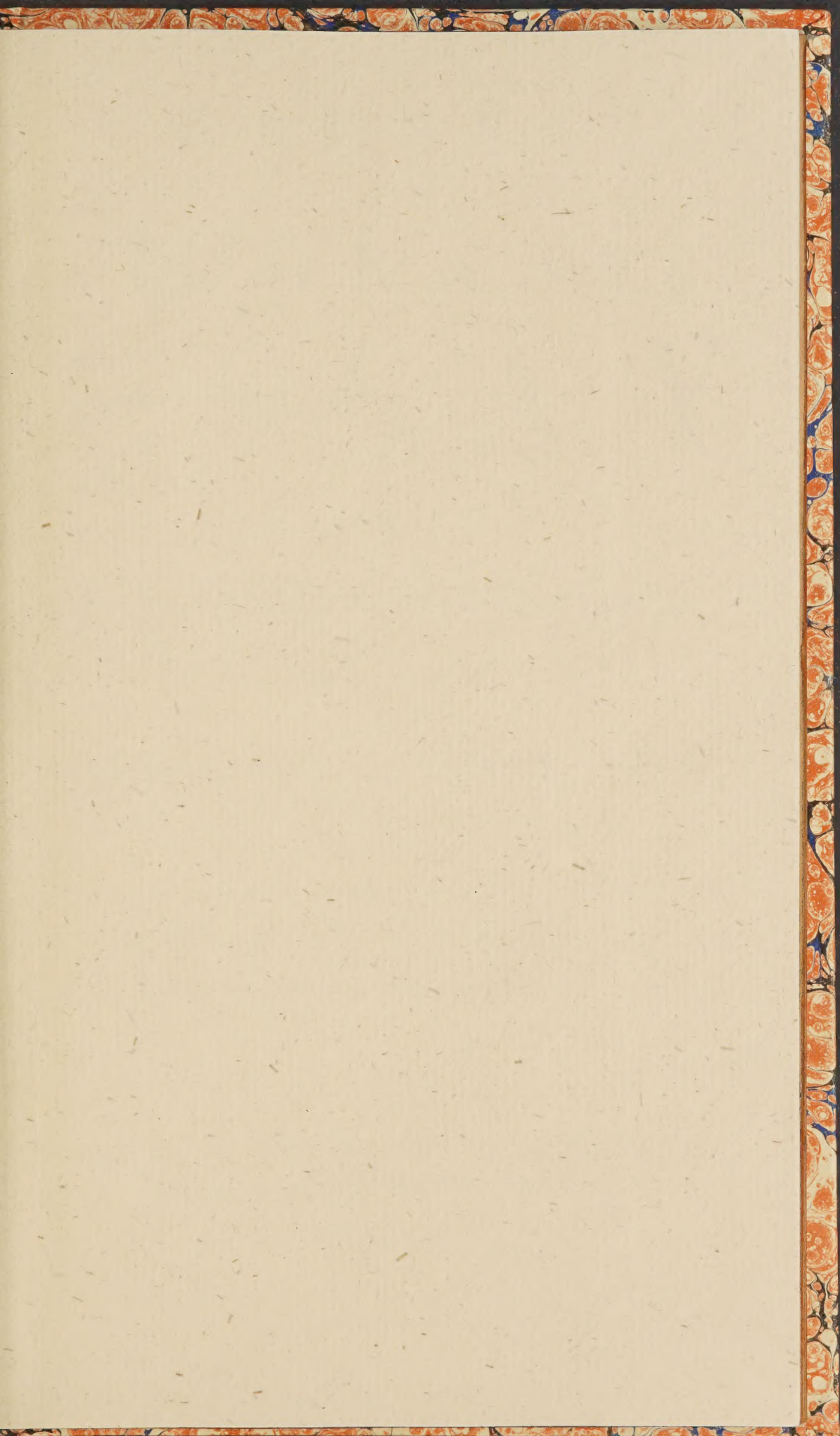


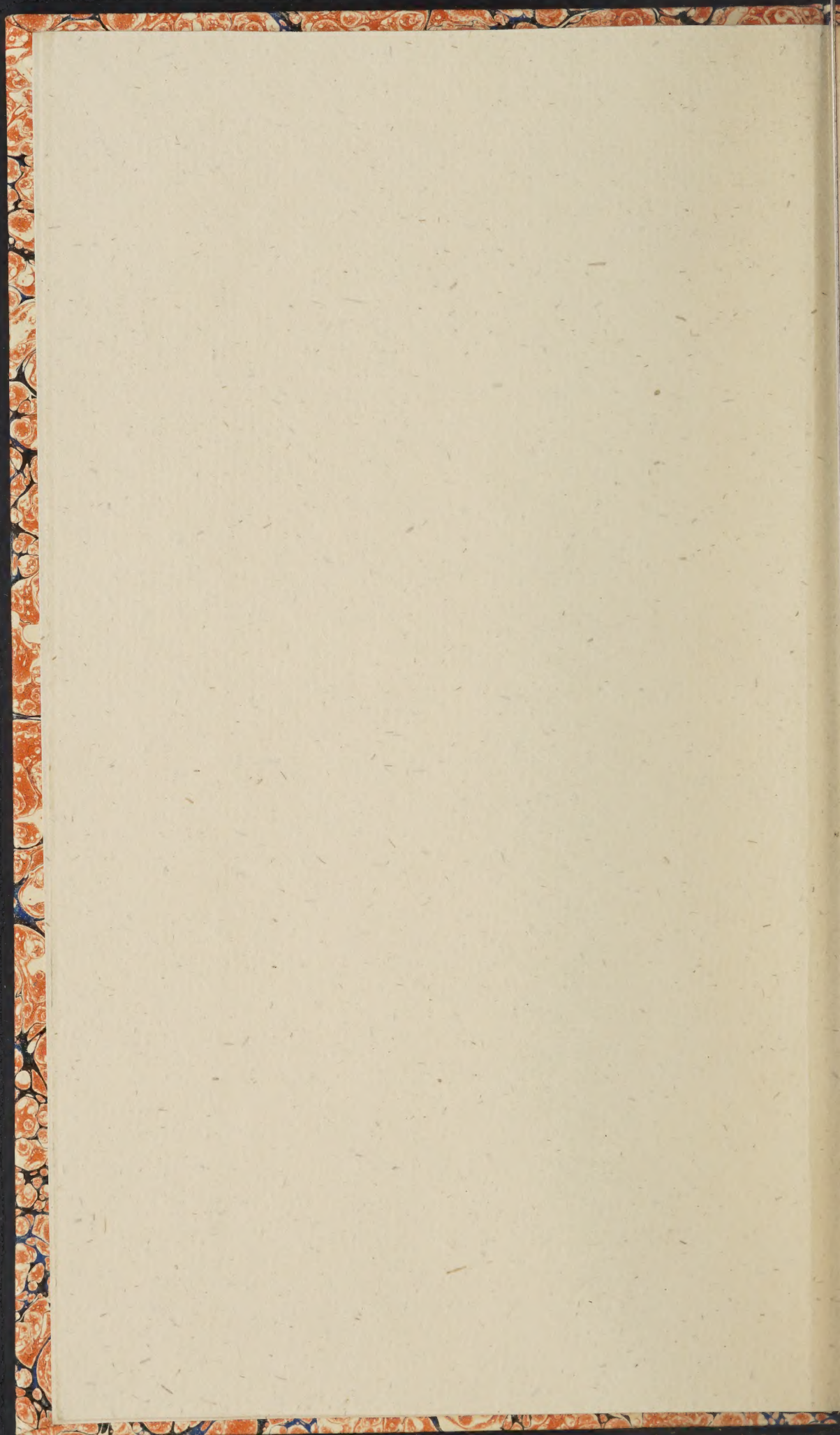












R E M A R K S
O N
Dr. G R A B E's
E S S A Y
U P O N T W O
Arabick Manuscripts
O F T H E
Bodleian Library, &c.

By WILLIAM WHISTON M. A.

L O N D O N,

C 14: J

Printed for the Author, and Sold by *A. Baldwin*, near
the *Oxford-Arms* in *Warwick-Lane*, 1711.

Price 6 d.

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PROPOSITION.

That Doctrine of the Apostles which the Churches of Ethiopia and Egypt receiv'd, and that we have in Arabick at Oxford, so far as it is the same, is Genuine, and a sacred Book of the New Testament. I mean this in case these Copies of the former were not an Athanasian Abridgment of the Genuine Book only.

The Reasons are these.

I. **T**HIS Book has no other Competitor in all Antiquity; and therefore its Pretensions ought not to be disputed without full Evidence to the contrary. We have already shew'd, and 'tis own'd by all the Learned, that there was in the Fourth and Fifth Centuries a sacred Book of our Religion, stil'd the *Διδαχὴ τῶν Ἀποστόλων*. *The Doctrine of the Apostles*. We also find by the Ethiopick Records that those Churches, together with those of *Egypt*, or the *Copti*, have ever had a *Διδασκαλία* or *Doctrine*, ascrib'd to the Apostles, and ever receiv'd by them as Genuine. Nay, *Wanslebius* had the Book it self

*Essay on
Constitut.
c. 4. Cent.
4; n°. 33*

in the Ethiopick Language ; and from him *Ludolphus* has given us the Contents of it, as I have set them down elsewhere. At the same time we know of no other Book that can so much as pretend to be the same in all Antiquity besides. This therefore having so strong a claim, and having no other Book that can set up any opposite claim, ought to be allow'd to be the same, till some other appear. I mean this in case there be not very convincing Evidence to the contrary. If I know there was a genuine Epistle of *Clement* to the *Corinthians*, and find in the Alexandrian Mss. a Book with that very Title, and find no other with that Title in the World, I readily suppose it the very same genuine Epistle, till mighty Arguments are produc'd to the contrary. The Application is easy.

II. This Book, and this alone claim'd to be that sacred Book in the very Fourth and Fifth Centuries themselves, when we have these Accounts about such a Book among Christians ; and so cannot with any shew of Reason be deny'd to be the same. This we know from its reception as Apostolical by the Churches of *Egypt* and *Ethiopia*, in those Ages ; who therefore must have it in common with *Alexandria*, their Patriarchal Church, and with *Athanasius* its Patriarch. Now this very *Athanasius* himself, and the Author of the *Synopsis Sacra Scriptura*, who seems also to have been of *Alexandria*, are

Two

Two that Attest that there was such a sacred Book among Christians in those Ages: So that this Book must have a strong Title to be that very genuine Book we are speaking of. And since we know withal that the Church of *Ethiopia* intirely brake off all correspondence with that of *Alexandria*, and the other *Greek* Churches, at the Fourth General Council, in the midst of the Fifth Century, as we have elsewhere noted from *Ubi supra. Ludolphus*, 'tis plain that here is no Room to suppose this Ethiopick Book to have come among them since that Time; nor by Consequence to suppose it any other than that Genuine one which was own'd as Sacred in those Ages.

III. This Book exactly agrees with the Constitutions of the Apostles, in its Chronology, in its Contents, and all other Circumstances, so far as we yet know of it; and does by such its Consent at once wonderfully confirm, and is confirmed by the same Constitutions. Nay indeed, it's relation to, and dependance on these Constitutions is so evident that no one can well Judge of either of them distinctly, but he must be well skilled in them both. On which Account, by the way, the generality of the Learned at present are no way prepar'd to determin about them, but must make very great and new Enquiries ere they can with any Judgment Write concerning them. So far as my

Examination reaches, I think they do so fully attest to each other like a pair of Indentures, that their united Evidence is plainly undenyable.

IV. This Book, so far as we know of it, exactly Answers the Characters which the Antients give us of the Genuine Doctrine of the Apostles ; I mean as to its Nature ; and as to its Bulk : for (1) As we know by the Antient Testimonies themselves, that the Genuine Book was an easy, serious, pious Book, fitted for the Catechumens ; and not containing the mystical Parts of our Religion, nor belonging peculiarly to the Governors of the Church ; which yet was the case of the original Constitutions themselves ; so does it appear by the Contents of this Book, *ubi supra.* elsewhere set down, to be the very case here also. So that those Contents do exactly agree with the Contents of the original Doctrine of the Apostles. (2) As we know that the Genuine Book was *small*, it appearing to be a *little Book* in the Words of *Origen*, when he quotes it, of which more presently ; and as appearing to be but about the Thirteenth part so large as the intire Constitutions by the Numbers of their Verses in the Antient *Stichometria* respectively ; (as Two Hundred *σχις*, to Two Thousand Six Hundred.) So does this Book appear to be of no greater a bulk also. For 'tis distinguish'd by the Ethiopians into Thirty Eight short Chapters

Chapters or Canons ; and in case we take that quantity for each Canon by which the same Church measures the larger Epitome of the Constitutions, which is divided into short Chapters or Canons also in the very same manner, these Thirty Eight Canons will be about the Thirteenth part of our present Constitutions. Which Observation, by the way, does also confirm the present Copies of these Constitutions, as of the same length that its Copies were of when that *Stichometria* was made, about *A. D.* 806.

V. This Book, even in the late Arabick Copies at *Oxford*, has for the main that very Quotation in it at this Day, which *Origen* made from a certain little Book belonging to the Apostles ; the knowlege of which Citation I owe to the Learned *Dr. Grabe* ; and that exactly enough for his Latin Works, considering how we all know they suffered by the Translator. The Passage is thus, in the Constitutions ; whence this *Διδαχὴ* is taken *Verbatim*.

Origen.

Invenimus in quodam Libello ab Apostolis dictum, Beatus est qui etiam jejunit pro eo ut alat pauperem. Hujus jejuni-um valde acceptum

Constitutions.

Εἰ ὃ ὅτι ἔχει τις, ἡ- Orig. Ho-
 τούσας τὸ τῆς ἡμέρας, καὶ mil 10, in
 μερίσας, τὸ τοῦ ἐκταξάτω Levit. Con-
 τοῖς ἁγίοις. — μακροῦς c. 1, p. 301,
 ἔσαι, καὶ φίλῳ τῷ Χει- c. 2, p. 302,
 τῷ. — ὁ γὰρ τοῦτος ἁγίος c. 5, p. 303
 Θεὸς ὑπάρξας πλεονέσ-
 A 4 est

est apud Deum, &
revera digne satis.
Imitatur enim illum
qui animam suam po-
suit pro fratribus
suis.

τὸ δέλημα αὐτῷ— μι-
μητὴς τῷ τῷ Χριστῷ
παθημάτων. — Εἰ ἐν
αὐτῷ δι' ἡμῶν ἀπετάξατο
ἀναπαύσει, μὴ ἐπαγω-
δεὶς σωρὸν, μὴ ἀδοξή-
σας τῷ θανάτῳ, τὴν
ἐνεκεν ἡμῶν ἡ μὲν
δοξαυτῷ παύει;

This Quotation is so plain a Character of the genuineness of this Book in general, that till the Learned can find some other *Little Book* belonging to the *Body of the Apostles*, with this *Passage of Origen inserted*, they will labor in vain if they wholly deny it to belong to the *Antient Doctrine of the Apostles*. I own there is another Quotation, as from certain *Doctrines of the Apostles* in the plural, made by the Author of the Book *De Aleatoribus* among the Works of *Cyprian*, as is elsewhere set down. But whether it be found in the *Ethiopick Copy*, does not yet appear; (tho' I sent to *Rome* long since among other things to enquire about it, but without effect.) And we also know, that in later Ages there was another spurious Book, cited by *Dr. Grabe*, in his *Spicilegium*, called *The Doctrines of the Apostles*, in the Plural also, to which that Citation may belong. So that we do know that our Book has that antient Citation in *Origen*; and do
not

Ubi supra.

Tom 1. p. 54

not know that it wants any other Citation thereto belonging, and so it has a right on this account to be still esteemed genuine.

VI. The *Preface* to our *Doctrine of the Apostles*, even as it is in the Arabick, has great marks of being genuine. Thus in general, it lays full claim to be Apostolical ; and cannot but be such, unless it be an intire Forgery. It lays that claim in words so plain, serious, and unaffected, in Language so full of Piety and Authority, that it cannot easily be supposed other than genuine. Its Notes of Time and Chronological Characters are so right, and agreeable to other original Records, and to the Constitutions themselves, that there is hardly room for suspicion. Nor is its Language other than original, sacred, and truly primitive ; nay, such as sometimes cannot well be supposed later than the Days of the Apostles themselves. Thus in particular, to pass by the Inscription of the Arabick Copies, *In the Name of the Father, Son, and Holy Ghost*, as not certainly genuine, but rather perhaps the Arabick Translator's or Transcriber's Preface, (according to the known Practice of that Nation,) we have here (1) The College of Apostles stiled the *Twelve*, long after the Death of *James* the Brother of *John* ; or when they do not appear to have been exactly so many in number, according to the known parallel stile

*See Essay
on the Con-
stitutions,
p. 287, 288,
prior.*

Joh. 20, 24 stile not only of the Constitutions, but of
1 Cor. 15, 5 *John* and *Paul* in the New Testament also.

We have (2) *Jerusalem* stiled the *City of*
Matt. 5, 35 *the Great King*, in the very Language of
 our Saviour himself. We have (3) *Paul*

Act 9, 15 stiled a *Chosen Vessel*, and the *Apostle of the*
Rom. 11, 13 *Gentiles*, in the very Language of the New
Gal. 2, 7 Testament. We have (4) *James* called *Apo-*

stle of Jerusalem, for *Bishop* of the same Ci-
 ty; by a Phrase only agreeing to the ear-
 liest times of the Gospel, and well agreeing
 with the direct Language of the New Testa-
 ment also. We have (5) The Origin of

1, 19 that antient notion among Christians, that
 the Ten Orders in the Church on Earth
 were distributed, with regard to the Ten
 Orders of Invisible Beings in Heaven. (6)
 We have here such Names and Characters
 of those several Orders as exactly agree
 with the Constitutions, with *Ignatius's* lar-
 ger Epistles, and with the other antientest
 Records of our Religion. (7) Principally,
 we have here an intimation that the distinct
 Names (High Priest, Priest, and Levite,
 or) Bishop, Presbyter, and Deacon, at least
 the two former were *appropriated* to those
 highest Orders in the Church, at such a
 time as most exactly agrees with all Anti-
 quity; and gives the greatest light to that
 matter possible. We know that the earlier
 Books of the New Testament generally use
 such words *confusedly* for one another, till

(II)

Four or Five Years before the Destruction of *Jerusalem* : We also know that the later Books of the New Testament after that time generally use them *distinctly* : How comes this alteration to be so remarkable in Antiquity ? This Preface, especially as compar'd with the Constitutions, shews the true cause hereof, *viz.* that till the second and third Councils of the Apostles, about *A. D.* 64. and *A. D.* 67. the Apostles had commonly settled the Principal Governor, or Bishop, in only a few of the greater Churches, and left the rest with a College of Presbyters and their subordinate Deacons, under their own, or their Companions immediate but occasional inspection ; and that at those Councils they fix'd the design of settling all the distinct Orders, and their distinct Names also for all Posterity, before their Death ; and in consequence thereof actually plac'd Bishops soon after in most of the lesser Churches also. Nay, this is so exact, that whereas their distinct Names and Offices were in good measure first fixed at the former of those Councils, yet is *Paul* observ'd not to distinguish the Name Bishop from that of Presbyter, even in his latest Epistles, written after that Council ; and that confusion of Names to have continued in the West long afterwards. Why was this, but because he was absent in the West, at and after meeting of that Council, when
that

that Distinction was first fixed in the East, tho' present at the third Council, where a final Resolution was taken about that matter, and it was fix'd universally. This case is here so exactly accounted for by the Preface before us, and yet so plainly insoluble without it, that there had need be wonderful evidence against it ere it ought to be rejected; whereas indeed I see no considerable evidence against it at all; but it appears agreeable to all Antiquity thereto relating. (3) We have here *Clement* of *Rome* as He by whom the Book was sent to the Churches, in exact agreement with all Antiquity. (9) We have here also the Name *Nazarens* apply'd to Christians; which we know was one of their Names in the Days of the Apostles; but which in a little time wore off and vanish'd away.

Act. 24

In short; we have here, I think, more Marks of Genuine Antiquity, of the Apostolick Age, and of Apostolick Authority than we have in almost any other so small writing now extant in the Church.

Scholium. We must here note, that till we have the Ethiopick or Coptick Copy of this Book published, it will be very hard to determine how far that Arabick Version we have at *Oxford* is genuine, and how far alter'd or enlarg'd. Nay, till we have the Original Greek it will not be easy to satisfy our selves intirely in this matter. So far
seems

seems plain, that the Preface is genuine; and that this Book, in the main, includes that Original *Doctrine of the Apostles*, which was extracted from the Constitutions in the first Century. But because this Arabick Version must be very late in comparison of the Ethiopick and Coptick; and long after the Constitutions themselves were publick; because it seems to be considerably larger than the original *Doctrine of the Apostles*, at least, than the Ethiopick and Coptick Versions; because it appears not as any Epitome or Abridgment, as the other do, but indeed contains about half the former Six Books of the Constitutions themselves *verbatim*; because the Order of its parts are considerably different from that of the other, and of the Constitutions *themselves*; because it has a long additional spurious Chapter at the end, no way deriv'd from the original Constitutions, nor appearing in the other Editions; and because there were so many other Extracts and Branches of these Constitutions extant by themselves in those later Ages, when the Arabick Version must have been made, this Edition can hardly claim to be the uncorrupt exact *Doctrine of the Apostles*, nor the same with that common to the Ethiopick and Coptick Churches, but some other work thereto relating. If I might guess, till we have testimonies to supersede guessing, I should think it a Transcript

script of those parts of the Constitutions at large of which the original *Doctrine of the Apostles* was a short Extract or Epitome, and no other. Not to say that 'tis not impossible that it may be that Extract from the *Clementines* spoken of by the Author of the *Synopsis Sacra Scriptura*, in the words
Ubi supra. elsewhere set down : Κλημόνα· ἐξ ὧν μεταφράσθη ἡ ἐκκλησίᾳ τὰ ἀποστόлика καὶ διόπνῳσα. Unless the larger spurious Ethiopick Constitutions themselves, of which in my Essay on the Constitutions, be therein referr'd to. When we have the Ethiopick or Coptick Edition of this *Doctrine of the Apostles* intirely published, which I hope will be done ere long by some Learned Person who is skill'd in those Languages, and has the opportunity of perusing it, we shall be better able to clear this matter.

As for the Objections that are made by Dr. *Grabe* in his late Book they chiefly concern this Arabick Edition only; and so are generally of no force against the other. Or, where they affect the Preface, or the Book in general, are built on common, but very great mistakes. For (1) *James* the Brother of our Lord was evidently alive
Essay on the Constitutions. p. 42
 —46 A. D. 67. when the Preface supposes him present at the third Council of *Jerusalem*; as I have fully shew'd already, in its proper place.

(2) The Objection as to the bulk of the Book

Book only affects this Arabick Version, but not the other. Nay, the exact agreement of the bulk of the Ethiopick and Coptick Copies with the antient Characters has been already justly made use of as a strong Argument on their behalf.

(3) *James the Bishop* (if it ought not to be the *Apostle*, as I have sometimes conjectured) is indeed named as a Martyr in the *Catholick Doctrine*, or in the fifth Book of the Constitutions, and yet appears as present when this *Doctrine of the Apostles* was extracted from it, which seems inconsistent. Now in answer to this I observe, that the first Edition of the *Catholick Doctrine*, which was Epitomiz'd in the first Edition of this *Doctrine of the Apostles* of only Twenty Four Canons, as has been already observ'd, does not mention *James* a Martyr. That ^{p. 311, 312} the Eighth Chapter of the Fifth Book, ^{prius.} where he is mention'd as a Martyr, appears to belong to the third and last Edition of that *Catholick Doctrine*, and not to the first. For those who shall thoroughly study the Nature of that Work, and of its Extracts, will soon see reason to believe that it was not all finish'd at once, but at several times; and that accordingly its Extract, the *Doctrine of the Apostles* kept, as it were, pace with it, as still appears by its Three Branches elsewhere distinguished. Nor does there any Abridgment appear near this Eighth Chapter

Chapter till the last Appendix, which with its parallel Branches of the Constitutions must be written after the Death of this *James* the Bishop. Nor is this only an Evasion for the present purpose, but agreeable to the nature of the Constitutions and of the Books of the Old and New Testament ; which frequently contain some Additions later than the Original Books themselves, as they appear'd at first ; tho' still ever such as were necessary to the full understanding of the former parts, or added by the like Authority, to which the first Editions were themselves owing ; as the Learned might easily have observ'd ; and as, in some degree, they have observ'd on several occasions.

(4) But then to suppose with Dr. *Grabe*, that it was below *Clement* Bishop of Rome to be employ'd in carrying these Books to the several Churches is very unreasonable. Since we know that no fewer or less Persons than *Paul* and *Barnabas* the Apostles, with *Judas* called *Barsabas*, and *Silas*, chief Men among the Brethren, were employ'd to carry the short Acts of the first Council of Jerusalem ; that all Antiquity, even *Hermas* himself, attests to *Clement* as principally employ'd in such cases ; that *Polycarp*, the Apostolical Bishop of *Smyrna* himself had thoughts of going with a few Epistles from *Philippi* [of *Ignatius* probably] as far as

Act 15, 22,
16, 4

See Essay on
the Consti-
tutions, p.
297, and
301
Ad Philip.
S. 13, p.
189, 190

as

as from *Smyrna* to *Antioch* ; nay, and certainly did go much farther at a very great Age to *Rome* it self upon the like Affairs of the Christian Church. Not to add that the Intrusting any Books with *Clement* the Bishop of the Capital City of the Empire, to be carefully by him transmitted to the several Bishops of it, may not perhaps always imply that he was himself actually to carry them in his own Person, but to send them, attested under his hand, by chosen Messengers only.

But now, after all, it must be observ'd, as is hinted in the Proposition, that 'tis not impossible but the Ethiopick and Coptick Copy it self might be an Athanasian Abridgment of the genuine one, as 'tis highly probable the Ethiopick Constitutions are of the genuine Constitutions themselves; and that our larger Arabick Manuscript may still contain, for the main, the Version of the genuine Book, that *Origen* might call it *small* in relation to the *larger* Constitutions themselves only; of which the original Edition of this *Διδαχὴ* in 24 Chapters, would be only about a fifth or sixth part; and that the Author of the *Stichometria* had got a Copy of that Athanasian Abridgment, when he allows but Two Hundred *σχι* to it. All this I say is not impossible in the present case: Nay, since the Version is so undoubtedly taken out of the original Constitu-

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tions

tions fairly and almost *verbatim* ; since it has the main of the Quotation which is in *Origen* so plainly also ; and since it appears to have the real genuine Preface belonging to the original Book, that Hypothesis must be own'd not very improbable. Nor can this Question, I think, be wholly determin'd till we have farther light afforded us. However, this Arabick Version is at present highly valuable, not only on account of its *Preface*, which is of such sacred Authority, but of its own so exact agreement with the present Copies of our Constitutions, and attestation to them ; which in a Book of such mighty Consequence cannot but be to the proportionable advantage and satisfaction of the Christian World.

THUS stood my thoughts and this Proposition before I saw Dr. *Grabe's Essay on the Arabick Doctrine* ; while I had only heard of a few of his Arguments against its being genuine ; but did not particularly know the state of those Manuscripts, nor the Discoveries and Observations he had made about them ; nor indeed his proper Opinion concerning them. What I have now to say, upon that great light which his Account has afforded me, and in my own Vindication take under the following *Observations*, and the succeeding *History* ; and the concluding *Proposition*. I therefore observe (1) That

(1) That a great part of the seeming Advantage Dr. *Grabe* has over me, and which he so triumphs in, is because he never knew my complete thoughts concerning this matter ; much less was he acquainted with the reasons of those thoughts, as they are set down above ; and because he went to *Oxford* to get an Account of these Manuscripts before Mr. *Ockley* could send me the Translation of them. Otherwise most part of his Book had been prevented, and he had not had any occasion for his mighty enlargements hereupon. For not a few of his Reflections are very obvious, and directly arise from the Papers before him : Others of them are very weak and ill grounded ; and where there was occasion for sagacity and impartiality, and judgment, in making use of his evidence, and discovering the true nature and origin of the Book therefrom, little or no sign of any of them appear, but very much the contrary ; as will be seen all the way as we go along. Indeed his own opinion about the spuriousness of the Body of the Work appears not very different from mine, as it stood even before I saw his Evidence : He fights frequently without an Adversary ; and very notably proves against me in particular, what I my self had told the World more than once before, that this Extract is commonly *Verbatim* the same with the parallel parts of the Original

Constitutions. Only I confess I did not think it had come so near to a *complete Copy of the Catholick Doctrine*, or former Six Books of those Constitutions, as it really does; that is, I did not know that the Treasure I had found was in some respect so very valuable a Treasure, as, to my great satisfaction, it now most certainly appears to be. In short, Dr. *Grabe* will certainly by this Book convince the World, that he could make Observations about Manuscripts which he *had by him*, which I could not do *before I had them*; as I own it has most intirely convinc'd me, what I verily believ'd before, that he cannot oppose the evidence I have for the genuine Authority of the most sacred Constitutions of the Apostles, or indeed of the *Preface* to this Doctrine, which affords so undeniable an attestation to them.

(2) I observe, that among all the broad hints here given, as if I had frequently misrepresented his Discourses and Opinions about these and other matters, yet is there scarce one single thing which I have affirm'd concerning him, directly deny'd by him; as has all along been the case with Dr. *Allix* and others also; who still, amidst all their heat and anger at me for disclosing what they would have conceal'd, and the charge of my misrepresenting them, commonly take care not properly to contradict what I have affirm'd of them. Prudence, so I confess it seems to

to me, dictates to them, that they must not own plainly in publick what they cannot but think and grant in private ; but Conscience will not let them prevaricate so far as directly to deny what they know to be true. I wish none of these otherwise great and good Men may hurt their own Souls in this matter, while they are supporting Orthodoxy and the Church. This I am sure of, that very different turns are now given to Discourses and Opinions from what they appear'd to me when I first heard them. But this is too tender a Point to be answer'd any farther. So I shall leave it to themselves, and to the cool reflections of their own Consciences.

(3) I observe that Dr. *Grabe* Asserts that this Arabick Book was intended originally to contain the intire *Catholick Doctrine*, or Six former Books of the Constitutions, and yet that the *Preface* prefix'd did still originally belong to the same Book ; in express contradiction to the Evidence which lay before him. For this Preface not only speaks of that *Catholick Doctrine* in general, as of a *different Work*, which was only confirm'd at that Council when it self was made; but directly Affirms that the Book to which it appertain'd was *another Book of Doctrine*, which the Apostles had *also* Written, and sent *both* of them to the Churches by *Clement*. This is so strange an Assertion that

one can but just believe ones Eyes in the Case ; and were it not probable that it may be owing in Part to the mistaken Translation he has made use of to this Preface, so very different from that which he knows I have from one much more skill'd in the Arabick Language cannot easily be accounted for.

p. 57. &c.

(4) I observe that the Dr. supposes that I believe this *Preface* to the Arabick Doctrine barely on its own Authority ; and thinks at that rate I may have Apostolical Pieces in abundance. Now the Dr. may find that I did not believe on the bare Authority of that Preface, but have been able to give particular Reasons for such my belief. Tho' indeed I do not remember any Books now Extant, pretending to belong to the Apostles, which seem not in some sense really to belong to them. For as to those smaller *Doctrines* and *Canons* which claim that Authority, and which he here refers to, I look upon them all as more or less exact and honest Extracts from the Constitutions ; which he knows I fully own to be certainly Apostolical ; and am ready to prove it to the Dr. whenever he pleases. So that the very pretence to Apostolical Authority appears to be no contemptible Argument that any antient piece is in some sort Apostolical.

(5) I observe that Dr. *Grabe* still persists in his old Hypothesis, or rather Imagination, that our Constitutions are deriv'd from
the

the *Hyppolitan* and *Ethiopick*, and the like smaller and more imperfect *Constitutions* and *Doctrines* ; but as afterward fill'd up and put together and compleated by some Arian, he knows not who ; at some time, he knows not when. This seems to me just as wise a Supposal, as it would be to dream that the bare modern Contents of the Chapters in the Five Books of *Moses*, with some few Verses here and there interspers'd, were alone original and genuine ; and that some Heretical Jew, at some unknown time, fill'd all up and compleated the Books to their present Bulk, nay and made that Nation believe the whole was original. For Dr. *Grabe* has not, I perceive, any thing like one single antient Testimony for so strange an Assertion ; and the Nature of the several Books, with the Antient Quotations and Allusions, make the very Supposal intolerable. Nay, on the contrary, I formerly told him that *Dionysius* the counterfeit Areopagite, [or *Didymus* of *Alexandria*,] plainly enough ascrib'd the *Ethiopick* *Constitutions* to *Hierotheus* [or *Athanasius* himself ;] nay stil'd them *Quωθήνησι ρημόρες*, or Rules compos'd by the *Abridgment* of a larger Work ; as they are most evidently taken from our incomparably better and much larger *Constitutions*. I also inform'd him, that by the Author of the *Synopsis Sacrae Scripturae*, this or the like Books are

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own'd to have been *selected* from, or pick'd out of the *Clementine Constitutions*, in the Passage above quoted. So that this Hypothesis is not only wholly unsupported, but directly contradicted by all the Testimonies of Primitive Antiquity. And, by the way, that this last most remarkable Passage may have its due weight with him and the Reader, I shall take off that Evasion which the Dr. formerly made to me about it ; as if by these *select Parts of the Clementines* were meant only that *Epitome* of the spurious Edition of the Recognitions, which Edition of late has pass'd under the Name of the *Clementines*, or the *Clementine Homilies*, and is at the end of *Cotelerius* : Whereas those *Clementines* are I believe never so stil'd by the Antients, as the other here are ; they have no pretence to Divine Inspiration, as these had ; nor was that *Epitome* earlier than *Metaphrastes* in the Tenth Century, as *Cotelerius* informs us, and so could not be cited in the Fourth or Fifth. But to return.

p. 749

p. 40, — 45

(6) I observe, with Joy, that Dr. *Grabe* gives us hopes of discovering a more correct Copy of a *Doctrine of the Apostles* in the Syriack ; and is not out of all hope but it may be the original one. And I now own myself to have much more hopes of true Copies of such Antient Sacred Books from *Antioch* and *Syria*, than from *Alexandria*,
Egypt

Egypt, Ethiopia, or Arabia ; because of its less dependance on the Alexandrian *Athanasius*, and his Followers. But if so, I dare venture to foretell it will be so far like the rest of the Antient *Doctrines, Liturgies and Canons*, as to confirm our *Constitutions and Canons of the Apostles* : All the Books of that nature, which have yet appear'd, ever deriving their Contents and Authority from them ; tho' alas never without some Corruptions and Interpolations of the later Ages.

(7) I observe that the Doctor is very angry with my Notion of a *Canonical*, and of an *Uncanonical* Sacred Book of our Religion ; *i. e.* one contained in the last *Apostolical Canon*, or not contain'd therein ; but says not a Word by way of Argument against it. I assure the Doctor I did not therein speak at random ; and I now desire him, if he can, to shew any other Notion of that Matter in all truly Primitive Antiquity. I take it to be a very plain Case, and the Mistake about it among the Moderns to have been one of the most gross and pernicious of all others. Nor do I perceive that the other Words, *νόμος, ἀπόκρυφα*, and the like do usually signify any more, than Books in this Sense *Uncanonical* ; and till the Doctor examines that Notion better, it will be to little purpose for me to debate such Matters with him. But more of this in my *Essay on the c. 1, §. 6 Constitutions*.

p. 46 56,

(8) I observe that to prove the lower Orders in the Church not to have been original, in defect of Primitive Testimonies, he cites *Lombard* the School-man and *Cotelerius*, *Habertus*, *Morinus*, &c. Now as to my Conviction he might as well have cited his own Authority instead of theirs. For I believe he knows the most Primitive Writers as well as they: And if he could, I dare say he would have rather cited earlier Authors. Indeed since the Antientest Writers after the Apostles, who have occasion to mention any of these Orders, never say a Word of their later Appointment, but always speak of them as already settled in the Church; nay, since the most Primitive Church seems not to have own'd any Power less than Apostolical sufficient for such Institutions, whatever the later corrupt Ages have pretended to, I see no Foundation at all for the common Opinion in this matter.

p. 31.

(9) I observe and own that the Doctor's Hypothesis, as if the *Doctrine of Clement* in the old *συχρησία* was only 32 Chapters of the Arabick Book, is very probable; because tho' the *συχρ* belonging to that Doctrine imply it but to be a Fourteenth part less than the *Recognitions* themselves, which only agrees with the intire Constitutions, but by no means with a part of this Book, as he imagines; yet is it very probable, that as the Ethiopick spurious Constitutions imitated the

the genuine ones in the Number both of their Books and Sections, to colour over the Cheat the better, so was this spurious Book divided in the same manner into 32 Sections, as the true Doctrine was: For just so many are in the Ethiopick Copy, when the intirely Spurious and Additional Six are omitted.

(10) I observe, that when Dr. *Grabe* pretends, that *Anastasius* by quoting the seventh Chapter of the fourth Book of the Consti-^{p. 16.}tutions, and afterward quoting the ninth, without quoting any part of the eighth, implies in the least that that eighth was not in his Copy, and so that he confirms the Arabick Copy when it omits part of the same Chapter, he reasons very injudiciously. *Anastasius* always cites as occasion serves, without the least pretence to such continued Transcripts any where. The Dr. might almost as well collect from any ones having occasion to cite *Matth. V. 4.* and soon after to cite *v. 6.* without quoting *v. 5.* that he that so quoted had not the fifth Verse in his Bible. And tho' *Anastasius* omits the intire eighth, 'tis plain that this omission of it is no sure sign that it was not in the antient Copies, because *part of it* is in this very Arabick Copy; whose Greek the Dr. owns to be much antienter than *Anastasius*. Nor does he at all reason well elsewhere, when from some varieties in what he calls *Hippolytus's διδασκαλία*, which is like one of the later^{p. 25.}

Ex-

Extracts from the Constitutions, and which seldom fail of Alterations enow, he presently sets aside the genuine reading of all the real Copies of the Constitutions themselves. All which mistakes proceed hence, that he has long been fond of an ill-grounded Hypothesis or Imagination about these Constitutions, and ever intirely reasons from it, as if it were fact and reality ; which is one of the greatest signs of want of true judgment in the World.

(11) I observe and acknowledge, that the Dr. has Three Arguments which look at first view very strong against the genuineness of the Preface to this Arabick Doctrine ; the one is taken from the mention of *James* as present when that Preface was made, about *A. D. 67.* whereas he pretends he was then Dead, chiefly, as I guess, from the supposed Authority of *Josephus*. The second is taken from the same mention of him as alive in that Preface, while the Book it self owns him as dead. The third from *Origen's* Authority, who before the Citation from the little Book mentions a way of Fasting mention'd by *some of the Apostles* only ; whereas this Preface to the *Doctrine of the Apostles* expressly affirms, that the Twelve were present at the composing of that Book. Now to all these I have in effect already answered ; and as to the second I add, that the Dr. might rather there-
from

p. 62.

p. 62. 63.

p. 36. 61.

p. 14, 15,
16, *prims.*

from have gathered that this Preface did not belong to this Book; it being hardly to be suppos'd, that even an Impostor could be so forgetful and foolish, as to appoint this *James* to be honoured as a Martyr in the *Book*, and yet to tell us in its own *Preface* he was present in Council at the making of that Book. And when that true *Doctrine* appears to have his Name, it will be time enough to think of a farther Answer. But to the third I only put the Doctor in mind what has been already noted, that by the *Twelve* are often meant the College of the Apostles in a Body, whether they were so many there or not; and farther observe, that this being in only *Origen's* Latin Works, which have so miserably suffer'd by the Translators, we do not know whether we have his genuine words or not; especially when the Passage it self is still ascribed to the Apostles without any such limitation at all. Nor indeed are we certain as the Dr. grants, whether his *Little Book*, whence he cites the Passage be it self the *Doctrine of the Apostles* in general, or any other small Treatise then ascrib'd to some of them. All which things will deserve the farther Enquiry of the Learned. But then when the Dr. seems to confound the *Διδασκαλία*, διδαχὴ and *ἐκ- πᾶσις* all together; and to affirm that this *James* was one of the *Twelve*, he goes into mistakes

p. 60. 61.

p. 39.

p. 62.

mistakes unsupported by all original Authority whatsoever. See as to the latter my Sermons and Essays p. 182. — 196. But
 p. 45—51. as to the Paschal Rule ; to *Ignatius's* Rank of *νομωδύτες* which is *Paul's* word, as if
 p. 66. 67. they were the same with the *νομωδύται* in later Ages ; as to the improbability of
 Ibid. sending *Clement* with this *Doctrine* ; as to
 p. 69. 70. *Hippolytus's* *Doctrine* and *Constitutions* ; as
 71. to part of the *Ethiopick Constitutions* in Greek ; as to the omission of the Two last Books in this Arabick Edition ; as to the Name of *Altars*, given to Widows in the
 p. 74 75. *Constitutions* ; [nay I must add and in *Poly carp's* Epistle to the *Philippians* also ;] and as to some other matters ; What the Dr. says appears to me too weak, injudicious, and remote from our present matters to deserve any farther animadversion in this place.

(12) I observe that Dr. *Grabe* not only does not blame, but indeed greatly commends my free and plain Declaration against those modern Corruptions which he himself owns for such ; yet cannot he bear the same plain dealing, where he has not yet discover'd others of them. However, he should consider that my Duty, as well as his, is *not to please Men but God* ; and honestly to warn the Church of all her fatal Miscarriages in Faith, and Practice. And methinks so good a Man as Dr. *Grabe*, who
 being

being but a *single Person* and a *Presbyter*, *See Epistle
Dedicatory*
as well as my self dealt so plainly with the
Errors of the German Protestant Churches,
should not be displeas'd with me for using the
like freedom with those here in *Great-Britain*.
Nor will I take the like plain dealing
ill from him or any one, provided they
ground their Admonitions and Reproofs on
as good original evidence, and as sacred
Authority, as I have done. The Dr. seems
to me to have much too great regard to *Hu-*
mane, and too little to *Divine Authority* in
sacred matters. Poor, sinful, mortal Men
are ever fallible, and easily deceiv'd; and
the most fallible and most easily deceiv'd,
nay and deceiving others too in their pub-
lick Bodies and Councils; as is most evi-
dent in fact in all the past Histories of the
World. *Cease ye from Man whose breath*
is in his nostrils. Let God be true but
every Man a Lyar. To the Law and to the
Testimony. Be not ye called Master, for one
is your Master even Christ. Search the Scri-
ptures. If we or an Angel from Heaven
Preach any other Doctrine than that which
was at first preached, let him be accursed,
&c. Are the Affirmations and Directions of
God himself to us upon such occasions; and
to the breach of these plain commands are
directly owing the fatal Errors and Divisions
now and for many Ages prevailing among
Christians; and indeed while I am fully
assur'd

assur'd that I follow Christ and his Apostles, I do not concern my self with the contrary Opinions and Practices of any Men or Bodies of Men in later Ages whomsoever. And when Dr. *Grabe* and other Learned and Good Men come into this right Christian way, they will soon see that the things I assert are, for the main at least, most certainly true and undeniable.

(13) I observe that Dr. *Grabe* directs his principal aim against what I never asserted; viz. that this *Doctrine*, even as it lies in these Arabick Mss. is, without any variation, to be own'd a *Sacred Book of the New Testament*. I am sure I never either said or thought so; nay did partly know, and easily expect Disorders Additions, Interpolations, and the like Corruptions therein, such as are usual in late Copies and Versions. All that I meant, or any fair Man could suppose I meant, was that the original *Doctrine of the Apostles* was such a sacred Book; that this appear'd likely in general to be the same, or to contain it; as having several Marks of it, and the genuine *Preface* belonging to it; and that at least till some Ethiopick, Coptick, or Syriack Copies were published, this would give us considerable Light and Satisfaction; but so that all was to be Judg'd of by the original Greek, if it ever could be found; by the Antient descriptions and Passages thereto relating; by the Antienter Ethiopick and Coptick

tick Doctrine, and by those Constitutions themselves whence these Copies, and very probably the true original Book it self was deriv'd. If I call *Beza's* Mss. of the Four Gospels part of the *Sacred Canon of the New Testament*, no body will thence conclude I assert its Perfection, or deny great Corruptions and Interpolations therein. And *Dr. Grabe* is acquainted with such things so well that I know not how to Apologize for his Writing so severely in this case, and laying so great a load upon me where there was plainly no just Reason for it. However, I am so very willing to promote the Examination of all such important Matters, even at the Expence of my own Reputation, that I can hardly Repent, that by taking up an Opinion from very probable tho' not certain Evidence, and openly proposing it, I have and am like to be the occasion of a through search and Enquiry about these Matters; whence alone the World can have any satisfactory Evidence about many of the now despis'd sacred and original Records of our Religion. Nor will he that always Acts by what the World calls *Prudence* and a tender regard to his *Reputation*, ever be the means of any great Discoveries or Reformations for the good of Christianity.

(14) I observe that *Dr. Grabe* is very solicitous to have it thought that his Esteem for and Opinion of the Apostolical Consti-
 C tutions

Pref. p. 1, 2, p 26, 27, 35
 tutions are very different from mine. Be it
 so: nor did I ever say they were the same. Yet
 do I certainly know that before he perceiv'd
 I should make use of them for Arianism he
 was not so very sollicitous in that matter; and
 that since that time he has freely own'd them
 an *inestimable Treasure* to the Church of
 Christ; has confess'd the Liturgy in the
 Eighth Book to be the original Liturgy of
 the Christian Church, us'd in the Days of
Justin Martyr; and has formerly, even in
 Print own'd the same, and that the last De-
 rivation of the whole, is, in good part,
 really Apostolical; nay he is ever, I think,
 as careful as I am my self to observe the main
 Rules and Laws therein contain'd, for the
 genuine Rules and Laws of the Gospel. Yet
 I say, Be it so, that his Opinion is so very
 different from mine; I hope he does not
 expect that any modern Opinions or Hypo-
 theses should weigh against direct Arguments
 and Testimonies. And upon that Issue do I
 put the whole Cause. And as I readily in
 part alter my Opinion about the Arabick Mss.
 upon his producing good Evidence why I
 should do it; so do I expect that he alter his
 about their Preface, and about the Constitu-
 tions themselves upon my laying sufficient
 Evidence before him for such an Alteration.
 Nor do I desire his or the Readers Patience as
 to that full Evidence I have to produce above
 Two Months at the farthest; in which time

I hope to have such a degree of it ready for the Church of Christ, as shall deserve her most serious and solemn Examination ; such I am sure as I think is for the main in its own Nature intirely satisfactory.

(15) I Observe that since the Doctor readily owns Three of those modern Corruptions, which I have reprov'd, for such; and that I have *freely* and yet *modestly enough* blam'd them ; viz. *Baptism by bare sprinkling* ; and *the not mixing Water with the Wine* in the Cup of the Lord's Supper ; as also the *eating of Blood and things strangled* ; and confesses that " therein I have evidently on my " side, not only the Consent of many other " Christian Nations in our Days, but also " of the Antient Church over all the World, " besides the plain Testimonies of Scripture ; Those that depend on his Authority *against me* in other things, ought to let it have equal weight in these *for me* ; and to consider whether the Church, instead of persecuting me for endeavoring some Alterations farther, upon much the same Foundations, might not be better employ'd in correcting those and the like plain and indisputable Mistakes and Corruptions of these last Ages among us.

But now having done with my *Observations*, I shall proceed to my *History*, or such a clear and honest *Account* of my Procedure about these Mss. as may free me in good measure from the Imputation of *Rashness*, at

Pref. p. 10 least of such *Rashness* that can hardly be parallel'd and other the like severe Reflections which the Doctor makes upon me and my Conduct. I shall here only give a true Account of my Procedure: And then leave it to the impartial Reader to judge how far I have been too *rash*, or at all culpable in this matter. When I was examining the Authentickness of the Constitutions themselves I perceiv'd, that tho' *Eusebius* and the Antients did hardly ever mention them in express Terms, among the Catalogues of Sacred Books, either undoubted, doubtful, or spurious; according to those strict Rules of Secrecy which they then thought themselves under about them; yet did they not only discover the exactest Knowledge of, and greatest Veneration for them on other Occasions, but did expressly name a parallel Book call'd the *Doctrine of the Apostles*, which seems plainly to have been an Extract out of the former six Books, therein contain'd; with these Differences only, that the Constitution Word for Doctrine was *Διδασκαλία*, and the other *Διδαχή*, which yet seem'd to me then of no very great consequence; tho' I now own my self of another mind; that the former contain'd many Doctrines and Accounts usually then conceal'd from the Catechumens, while the latter was particularly fitted to their use; and that the former appear'd to be a much larger Book than the later.

later. I found also that the Ethiopick and Coptick Churches had such a *Doctrine* among them, only call'd Διδασκαλία, and not Διδαχή, which they own'd for Sacred ; and that yet the Ethiopians had admitted no Books from the Greeks since the Fourth General Council, in the middle of the Fifth Century ; or since the Ages when we have the certain Accounts of such a Sacred Book among Christians. So that it seem'd highly probable that that Ethiopick and Coptick Διδασκαλία might be the genuine *Doctrine of the Apostles*. I had by me, from *Ludolphus* and *Wanslebius*, the Contents of all the Ethiopick Chapters or Canons, into which that Book was by them divided, in Number 38 ; and found reason to think it might well enough Answer the antient Descriptions and Citations from the true Book. I perceived it was a methodical Extract, or rather two or three distinct methodical Extracts joyn'd together, from the former Six Books of the Constitutions, and ending with the last Chapter of the Sixth Book. When I came to *Oxford* about *Michaelmas* last, to my great Joy and Surprise, I found two Copies of the like Arabick Διδασκαλία or *Doctrine*, ascrib'd to the Apostles ; or of that very Book ; so far as then appear'd ; as having a particular *Preface* in the Name of the Twelve Apostles, which expressely belong'd to that true *Doctrine of the Apostles*, as distinguish'd

See p. 37

Spicileg.
Tom. 1, p.
54, 55

from the *Catholick Doctrine*, or former six Books of the Constitutions ; its contents were almost the very same with those of the Ethiopick Copy ; the Number of the Chapters but one more ; it was generally taken out of the Constitutions ; and had a Passage not unlike that which *Origen* quotes from a certain *Little Book* belonging to the Apostles ; as had the Constitutions themselves the same : And tho' we could not readily find that other Quotation among the Works of *Cyprian*, yet was I not sure but it might be there ; nay did not know whether that Citation was not made from another spurious Book of the like Title, mention'd by *Dr. Grabe*. Only I was a little surpriz'd to find it such an Extract as generally agreed *verbatim* with the parallel Parts of the Constitutions, tho' often in a different Order ; and that it was so much larger than I expected : Yet in a Case of this nature, I could not think such Difficulties equivalent to the foregoing Arguments ; especially to the express Affirmation of the *Preface* prefix'd thereto. Upon the whole, I concluded that what Dislocations, Additions, Interpolations, or Alterations soever this late Arabick Copy might have, yet that it must, probably preserve the Antient *Doctrine of the Apostles* ; [as not then dreaming of *Athanasian Deceit or Forgery* in the case ; tho' I did suspect it before I saw the *Drs. Book*,

as appears above] and till we could procure an Ethiopick, Coptick, or Syriack, if not a Greek Copy must be highly worthy of the publick View ; and at the least, would give great Light and Attestation to the present Copies of the Constitutions themselves. My Affairs at *London*, and the Approach of our *Cambridge* Term, hindring my longer stay at that time at *Oxford*, I had not Opportunity to desire Mr. *Ockley* to go over any great Part of the Book with me then ; but only recommended the Translation of it to him before I came away ; and so I defer'd the exact Examination of the Book, and the fixing my own distinct Opinion about it, till I should receive that Translation. And had not Mr. *Ockley*'s private Affairs hindred him, I had long since had that Translation, and so could have form'd my own Judgment upon it : While in the mean time, for want of it, I was forc'd to content my self with informing the World in general what a Treasure I had found ; as it on all Accounts most certainly is ; with publishing the genuine *Preface* of the Apostles intire therein contain'd ; and with using the Contents of the Ethiopick Copy, which I had before me ; and which was to be a kind of Standard, whereby to judge of this Arabick Edition, when I should receive it. Accordingly, till I heard that Dr. *Grabe* had a Book almost ready to be published

against me, I never once fixed or wrote down my own Thoughts distinctly about it ; as knowing that till I had that Translation by me, or some particular Account of the Book I could not do any such thing either to my own or others Satisfaction. Now this being the Truth of the Case, what mighty Occasion was there for Dr. *Grabe's* numerous and parathetical Exclamations, Admirations, or Imputations upon my Conduct in this matter ? None of which yet shall I here return upon him ; as being very willing to undergo all this, and much more, in case the Church and the Learned will at last hear the Merits of my Cause, and come to fair Enquiry and Examination. But to wave this matter and return : I proceed now to my *third* and last Head, *viz.* To express my *present Thoughts* concerning this Arabick Book and its Preface, since I have had the happy Opportunity of perusing the Account and the Arguments which Dr. *Grabe* has given us about them : Which I shall do under the following Proposition.

PRO-

PROPOSITION.

The Preface to this Arabick Doctrine is the real Preface to the Original Doctrine of the Apostles; but the Book it self is a corrupt Edition of the Catholick Doctrine, or former Six Books of the Apostolical Constitutions, made by the Athanasians in the Fourth Century of the Church.

I Have already prov'd the first Branch of this Proposition, that the *Preface* is genuine. My Reasons for the second Branch, are these following.

(1) This Book agrees very well to that notable Description of such *Orthodox Extracts* by the Author of the *Synopsis Sacrae Scripturae* already mention'd, (for on second Thoughts it may refer to more than one,) κληρώματα ἐξ ὧν μεταφράσθη ἐκλεγμένα τὰ ἀληθέστερα καὶ θεόπνευστα. *The Clementines: whence the Parts most agreeable to Truth, and deriv'd from Divine Inspiration have been transfer'd and selected.* Now our Arabick Book is taken out of the *Clementine Constitutions*; it contains *select Parts* of them; it has also no other Parts than what this *Athanasian Writer* would naturally believe to be *true, and divinely inspired.* And so does well agree to the Characters here set down.

P. 749.

(2) This

(2) This Edition leaves out all and only such parts of the former Six Books of the Constitutions, as *Athanasius* and his Friend *Anthony* the Monk, with their Followers, could not bear; I mean all the middle Chapters of the Sixth Book; in which are contained such clear Testimonies against the Athanasians, and for the Arians; and such encouragement to, and Rules about a Conjugal Life, as intirely contradicted their Schemes and Designs. So that there is great reason to believe that they were on purpose left out by them, and their Followers; lest they should utterly subvert their very foundations, and destroy the modern Orthodoxy and Monckery together.

(3) This is strongly confirm'd by the *exact places* where this great Chasm appears, and at what critical Points the omission both begins and ends. The *beginning* is just after the end of the Account of the Jewish Heresies; all which were own'd as Heresies by *Athanasius*; and just before the *beginning* of the Heresies arisen from the Gentiles; among which the *Athanasian* it self is, as it were before-hand describ'd and condemn'd; and the opposite Christian, or *Arian* Doctrine establish'd and confirm'd by the Apostles themselves. The *ending* is just after the Rules and Directions for a married State are over; where also some *Arian* Doctrines had been occasionally interpos'd. These are evident

Lvi. c. 6, 7

c. 30

évident signs of Athanasian Corruption and Forgery ; and Dr. *Grabe's* fancy about this great Chasm is intirely precarious and ungrounded.

(4) The *time* when this, with the parallel Ethiopick and Coptick *Doctrines*, and the like Pieces first appear in the Church is not till the Days, and precisely in the Days of *Athanasius* : Before whom we hear nothing of such corrupt Editions or Abridgments of the Constitutions ; and after whom we have not a few of them : I mean only in the neighbouring Churches. For,

(5) The *Places* where, and where alone we meet with these Books is another evident sign that they are Athanasian. We hear tidings enow of Ethiopick, Coptick, and Arabick Books of this corrupted sort ; but hear of them so early no where else in the World ; *i. e.* exactly, as before, in the *very time*, and in or near the *very place* of the *Alexandrian Athanasius* only.

(6) We have besides this another parallel corrupt piece extant, with the like omissions of all that favor'd the Arians, and contradicted the Athanasians, I mean the *Ethiopick Constitutions*, as divided into Eight Books, and about Seventy Chapters in imitation of the like numbers for the original Books and Chapters themselves : We have also among the same Ethiopians and Copti a *Doctrine* of the like stamp with this before

us ; nay either the very same, or its Abridgment ; as well as other parallel Collections ; all evidently of a spurious Nature also. Now for one of these, the Ethiopick Constitutions, the counterfeit *Dionysius* the Areopagite, or *Didymus* of *Alexandria*, plainly enough assures us, that those *ὁροι συνοπτικῆς* or *Epitomiz'd Canons* that *συνοπτικὴ διδασκαλία* ; or *Abridged Doctrine* was made by *Hierotheus* or *Athanasius* himself. *De Divin. Nomin. c. iii, §. 2, p. 537, 538.* with *Eccl. Hierarch. L. ii, §. 1, p. 250.* And if so, we may safely ascribe this Edition to him, or to some of his Followers, in the fourth Age.

(7) None of the Antients give us any account of these Books, and of their being Extracts in this manner, but those which most probably were *Egyptians* ; the Neighbors if not Flock of *Athanasius* : I mean the Author of the *Synopsis Sacrae Scripturae* ; *Didymus* of *Alexandria* ; and the Author of *S. 16, p. 119* the Book *De Virginitate*, among the Works of *Athanasius*, all appearing to live also not very long after *Athanasius*. I here add the third Author, because he quotes or alludes to the very last spurious and additional Chapter it self, about the end of the fourth Century ; all which do still farther shew the relation both the *time* and *place* of this spurious Edition bear to the *Alexandrian Athanasius*.

(8) The

(8) The Nature of the Interpolations, Alterations, and Additions themselves, which are still Athanasian, and for the support of Orthodoxy shews their original. Dr. *Grabe* himself, and the Book it self, in that part of the Translation which is now by me, do both fully and particularly prove that they are still of that sort. So that while Dr. *Grabe* thinks he is confuting an Assertion of mine, he is ^{p. 75—78} unmasking the Cheats and Forgeries of *Athanasius* and his Followers; without dreaming what he is doing at the same time.

(9) The Addition of an Athanasian *My-* ^{p. 77.} *stagogia*, or *Secret Doctrine*, as coming from the Apostles, which is inserted in the stead of the original Arian or Christian Doctrine of the Sixth Book of the *secret Constitutions* themselves, is a most evident sign of the same Corruption, and a like sign by what Man or Party it was made: And this being equally done in the Ethiopick and Coptick, as well as this Arabick Edition, is a demonstration that neither was the one omitted, as Dr. *Grabe* would fain suppose, nor the other added by accident; but that all was done on set purpose, in order to support those Heretical Opinions which all the sacred Books of our Religion, when uncorrupt and genuine did ever condemn.

(10) The Prefixing to this Work the *real Preface* of the true *Doctrine of the Apostles*, to which 'tis most evident it does not belong,

belong, is another plain mark of deceit and corruption ; whether it were done at first, or afterward. For 'tis manifestly with design to impose a spurious and heretical Edition of the *κεκολλημένη διδασκαλία*, upon the World for the genuine one, or as the other *Διδαχὴ τῶν ἀποστόλων* ; and that as attested to by the Apostles of our Lord themselves ; [as the Word *hanc this* Doctrine in the Copy seems intended to Insinuate, which I look upon therefore as Interpolation,] while it appears to be no better than an Athanasian or Heretical Deceit and Forgery.

Corollary. Hence we learn that the Apostolical Constitutions, whence all these Editions and Abridgments are evidently deriv'd, were in the fourth Century esteem'd Sacred and Divinely Inspired Records of our Religion, even by their great Enemies, the Athanasians themselves ; that they were then in the same Order they are in now ; for the Ethiopick *Doctrine* is still in the order of our present Books ; that they were then as large as they are now ; that they then favor'd the Arians as they do now ; and that the Orthodox had no other way to avoid their influence but by concealing, as much as possible, the genuine Copies, and sending abroad spurious, imperfect, and interpolated Editions and Abridgments of them ; to the corruption of the true Christian Faith, Worship, and Practice ; and the great Shame
ship,

and Reproach of our common Christianity.

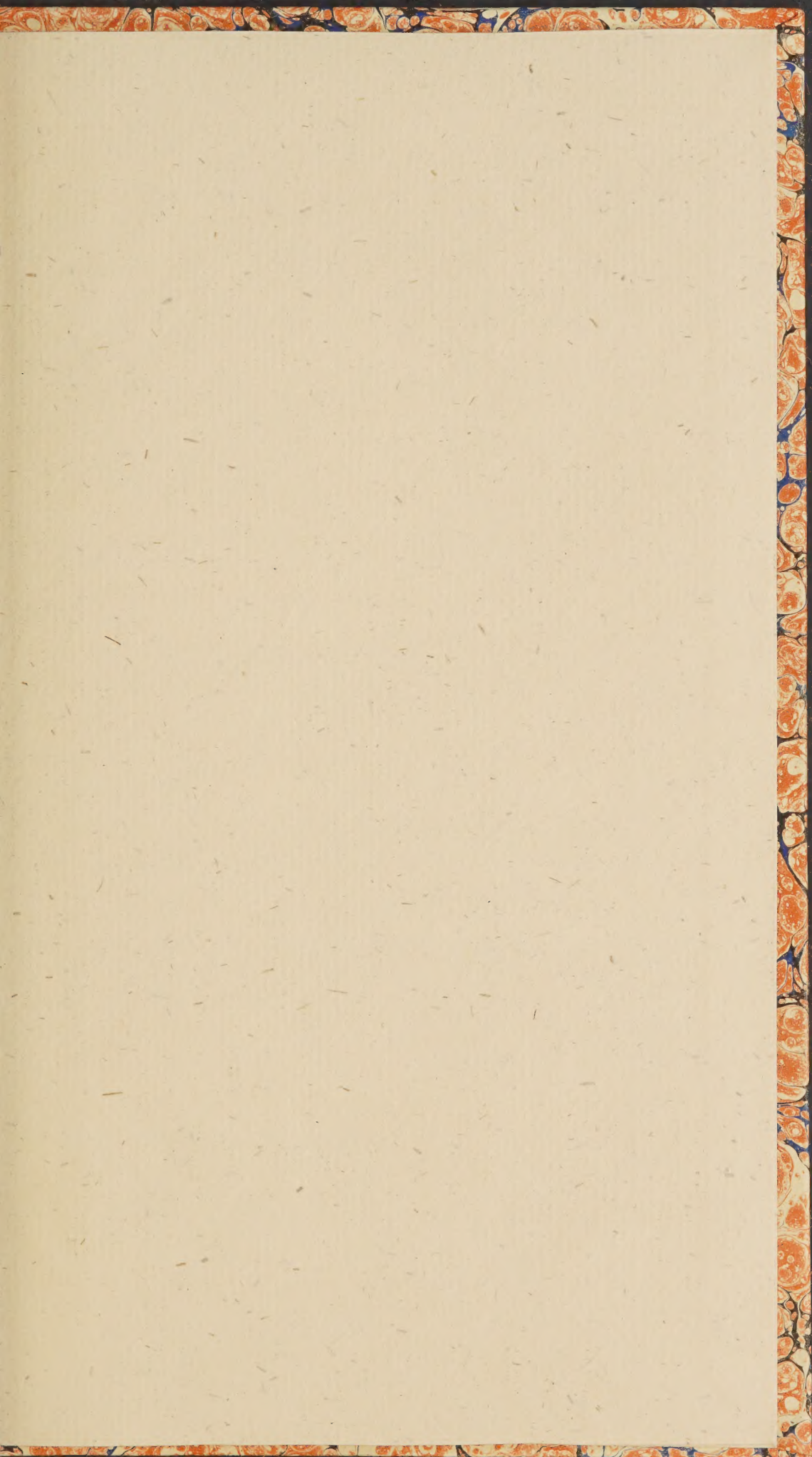
Corollary. (2) Hence we have a natural and obvious Account of the later pernicious Interpolations of the original Constitutions themselves; as to the Names of the Twelve Apostles added in the Sixth and Eighth Books; as to the later Rule for *Easter*; as to the Doxologies *to* the Holy Ghost, and the like, all which most easily arose from these corrupt Editions and Extracts, and no other cause need be sought for of the same. And this is so true and exact that those Four Books and a half whose Nature priviledg'd them from much Interpolation, even in this corrupt Edition, are almost wholly uncorrupt in the Genuine Constitutions at this Day; and also, what is exceeding remarkable, that the Seventh Book, or only one which never was Publish'd in this spurious way (as belonging to Jews and not Gentiles) has no visible Interpolations at all even at this Day; I mean as to the best Mss. thereof: Yet in two of the Mss. of that Book does appear even there one notorious Interpolation, γεννηθέντα ἔκτισθέντα, *begotten not created*; which is yet most naturally deriv'd from the Words *begotten not made* in this spurious *Mystagogia*, or Athanasian *secret Doctrine of the Apostles* also.

Upon the whole, I think Dr. Grabe could not have been doing a thing so useful to true Christianity, and so fatal to the Athanasian Heresy;

Heresy; I may add, so much for the credit and establishment of the Apostolical Constitutions themselves, even as they are for the main in our present Copies, and so much for the Discovery of the true origin of those Orthodox Interpolations which are still contained in them, as by employing himself about these Arabick Manuscripts as he has done. Nor has almost any Discovery I think happen'd so fortunate to me, and to that sacred Cause I am engaged in from the beginning, as this *Essay* of his before us; the serious review and reconsideration of which therefore I do heartily recommend to him and the rest of the Learned upon this occasion; that, if possible, such honest, pious, and industrious Men as he, may no longer be made the unhappy Instruments of supporting the *Athanasian Heresy* among us; and of the continued rejection of the *most Sacred of the Canonical Books of the New Testament*.

I shall add no more in this place, but end the whole with that excellent Prayer from the Psalmist which Dr. Grabe puts up for us both; and in which I most heartily join with him; *Search us, O God, and know our Hearts: try us, and know our Thoughts, and see if there be any way of Iniquity in us; and lead us in the way everlasting.*
 Sept. 24. 1711. WILL. WHISTON.

PSALM
CXXXIX.
23, 24



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